its mother for food; the hungry soul turns to its benign.
Mother for spiritual food. The beggar writhing under the
inclemencies of weather knocks at ths hospitable door; the
sinner smarting day and night under the compunctions of
conscience knocks at the merciful door of God. The seeker
of knowledge resorts to teacher for instruction; the soul j
m quest of wisdom seeks the feet of Him who is the Supreme |
Teacher of all. The patient implores the aid of the physician
and the sick soul implores the aid of the All-wise Doctor,
who alone can cure the dreadful malady of sin. In all these
cases, the action is instinctive, spontaneous, the natural
outcome of a deep-felt want. The child, the beggar, the
student or the patient does not act in consequence of elaborate
and accurate reasoning, but from the promptings of native
instinct. Nothing can successfully prevent him from seeking
the aid ; likewise it is impossible to prevent the yearning soul
from supplicating the help and guidance of Him who
has begotten the soul and has been mercifully showering
invaluable blessings upon it. Both are acts of spontaneity;
and set reasoning cannot influence them materially either.

When the *bJzakta,* ^ conscious of sin, brings himself to the position of a little child and looks tenderly towards the Father "" of Infinite Mercy, then, whether the language of prayer is used or not, whether the inward longings are expressed or not, that child-like soul has already commenced to realise the blessings of true communion with God. Let us not therefore fall into the illusion that prayer is not necessary, because God is Omniscient and knows our wants already and that our prayer cannot be answered as the laws of nature are fixed. Yes, God is Omniscient. He knows that we require / His light. But does He not know too that we need physical light ? And yet has He not so arranged and ordained that though the sun shines everyday, it is indispensably necessary **that** we should open the windows of our rooms in- order to